

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed with fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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Price One Penny.

MESSIAH'S APPEARING.

NO. V.—MESSIAH'S COMING IN GLORY.

"Again the high priest asked him and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power and coming in the clouds of heaven."—MARK.

When Jesus appeared upon earth at that period when the Christian dispensation began, and from which the Christian era dates, he came not in glory, majesty, and power. He came not to reign then as King of Israel, King of the Saints, and King of the world. He came not then to restore all things, fulfil all the glorious visions of the Prophets, and give to the earth a millennial reign. This will be at his second coming, or his return, when he shall come in great glory, power, and majesty, attended by his Saints and the mighty ones of heaven.

At his first appearing he came in the tabernacle of flesh, and took upon himself the infirmities and sorrows of human nature, and clothed himself with the garments of mortality. Although the Son of the Highest, he appeared in his character as the "Son of man," and as a sojourner among the sons of men, nor thought it beneath his Divine parentage to call the children of Adam his brethren and friends. As one of the meek and humble of the earth, he came with a mission from the Father to minister upon earth, and to work out by his missions, and through the means of the Gospel, the

burden of the song of the "multitude of the heavenly host," who praised God, saying, "Glory to God in the highest, and on earth peace, goodwill toward men." But this prophetic song of the multitude of the heavenly host will not be fulfilled until the coming of Messiah in glory, or at his return in the dispensation of the fulness of times, or at the times of the restitution of all things. Then he will give the earth the millennial reign of peace, God will be glorified, and goodwill and harmony dwell among mankind. Then will also the song of another "multitude of the heavenly host" be fulfilled—the song which John heard the Saints singing: "And they sang a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests; and WE SHALL REIGN ON THE EARTH. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands."

of the Lamb." These are they who in the dispensation of Messiah's coming in glory will sing the new song, saying, "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain; and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and WE SHALL REIGN ON THE EARTH." And after this he saw the reign of the Saints upon earth. He says—"And I saw thrones, and they sat upon them; and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years." Jude says—"And Enoch also, the seventh from Adam, prophesied, saying, Behold, the Lord cometh with ten thousands of his Saints."

All these visions and prophetic sights, and nearly all the revelations, prophecies, and visions of all the Revelators, Prophets, Seers, and Apostles from the beginning, concerning the coming of the Lord, had reference to his second coming in glory, and not to his first coming. This we have more than once stated in this series; and every view taken, and every passage quoted, and much more that has not been noticed, go to bear out this fact. Moreover, at the time of his first appearing, very much that had to be fulfilled by some glorious coming, had no bearing, or effect, or meaning, much less fulfilment, until after the death of Jesus. Such, for instance, is the consolation of Israel, as marked by Isaiah in his inspired outburst of "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." Such also is the coming of the Lord "suddenly" to his temple, to "sit as a refiner and purifier of silver," when "he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Such also are the scenes described by John the Revelator, among them, is the great multitude, who shall praise the Lamb, saying with a loud voice, "Worthy is the Lamb that was

slain to receive power, and riches, and glory, and blessing,"—that great multitude who shall be redeemed "out of every kindred, and tongue, and people, and nation." All this belongs to Christ's second coming—to that dispensation when he shall appear in glory; and he had to come first in the flesh, to give to all this effect and meaning.

Jesus had to come to be rejected by the Jews and crucified by his brethren, that the "Comfort ye, comfort ye my people, saith your God," might be spoken to the house of Judah, and the proclamation made that the "warfare" of Jerusalem "is accomplished, that her iniquity is pardoned," she having "received of the Lord's hand double for all her sins." He had to come as the "Lamb slain from the foundation of the world" to redeem mankind. He had to come to be "lifted up" for the sins of the world, and to fulfil his words—"And I, if I be lifted up from the earth, will draw all men unto me." He had to come to break the bands of death—to battle with Satan in his own dominions—to open the doors of the prison-house and let the "spirits in prison" free—to rise from the tomb and appear unto his disciples, that they might publish the knowledge of a risen Redeemer and the great fact of the resurrection of the dead, of which Christ was the "first fruits." And "when he ascended upon high, he led captivity captive, and gave gifts unto men," and gave unto those who received him "power to become the sons of God." And he established his Church; "and gave some, apostles; and some, prophets; and some, evangelists; and some, pastors; and some, teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." And all this was, that the purposes of the Father might be accomplished, the missions of Christ fulfilled; and the way opened for his glorious appearing in "the dispensation of the fulness of times."

The history of Christ and the narratives of his sayings and doings while in the flesh very distinctly mark his two appearances upon earth, and the different characters given to him by the Father for those two appearances. When Pilate said

unto him, "Art thou a king, then?" Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." This kingly office, and "the throne of his father David," and all the honours, and the glories, and the crowns, and the dominions belonged to him, for he "created all things, and for his pleasure they are and were created." But as the whole tenor of the history of his appearing in the flesh shows that he came not then to fulfil all, and to take the glories and the honours and the dominions and the thrones and the principalities and powers belonging to him.

How strongly has Jesus marked the nature and object of his first coming in his rebuke to the two disciples on the way to Emmaus. They and the other disciples had expected that Jesus would have fulfilled at that time the glorious things which the Prophets had declared; and they "trusted that it had been he which should have redeemed Israel." "Then he said unto them, O fools and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory?" Yes, it was necessary that he should thus suffer and "enter into his glory," and to go away to prepare a place for his Saints, that in the latter-day dispensation he might come in glory with his angelic hosts, and reign with his Saints a thousand years on earth.

Jesus often spoke of his coming in glory, and the quotation at the head of this article shows that he bore testimony of the event to the High Priest when he was about to be crucified. When Jesus was conversing with his disciples concerning the destruction of Jerusalem and the end of the world, being interrogated by them with "Tell us, when shall these things be? and what is the sign of thy coming and of the end of the world?" he entered into a full description of the two events. He foretold the signs and the troubles of the last days, "when nation shall rise against nation, and kingdom against kingdom; and there shall be famine, and pestilences, and earthquakes in divers places;" and thus speaks of his coming in glory:—

"As the lightning cometh out of the east, and shineth even unto the west, so shall

also the coming of the Son of man be. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." (Matthew xxiv.)

At another place it reads—

"But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light. And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." (Mark xiv.)

Concerning this coming in glory, which will take place after the restoration and consolation and redemption of Israel, he makes a promise unto his disciples in these words:—

"Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first." (Matthew xix.)

When this coming in glory takes place, the following from Isaiah will be fulfilled in connection with the comforting of Jerusalem:—

"And the glory of the Lord shall be revealed, and all flesh shall see it together, for the month of the Lord hath spoken it. . . . O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him:—

behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." (Isaiah xl.)

Then will the following from Malachi be fulfilled:—

"Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' sope: And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years."

Those whom John heard singing the new song, "Thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth," will then come with their Lord and Master, and reign with

him a thousand years. Then will the prophecy of Daniel be fulfilled which reads—"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." And then shall "the tabernacle of God be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God," and he will "wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things" will have "passed away." Then shall the New Jerusalem be upon earth. And the city will have "no need of the sun, neither of the moon to shine in it; for the glory of God" will "lighten it, and the Lamb is the light thereof." "And the nations of them which are saved shall walk in the light of it; and the kings of the earth" will "bring their glory and honour into it. And the gates of it shall not be shut at all by day, for there shall be no night there. And they shall bring the glory and honour of the nations into it." THEN WILL JESUS REIGN ON EARTH KING OF KINGS AND LORD OF LORDS.

HISTORY OF JOSEPH SMITH.

(Continued from page 169.)

[September, 1843.]

Tuesday, 12th. Rainy day.

Elder Woodruff left Boston for Portland by railroad, and while passing through Chester woods, the engine was thrown off the tracks, and with the baggage cars smashed to pieces. Several of the passenger trains mounted the ruins, but none of the passengers were injured, except two very slightly. The engineer, however, was killed instantaneously. Elder Woodruff, with most of the passengers, remained all night in the woods, and found it very cold.

Wednesday, 13th. I attended a lecture at the Grove, by Mr. John Finch, a Socialist, from England, and said a few words in reply.

The following article appears in the *Neighbour*, copied from *The New Haven*, (Conn.) *Herald*:—

"NAUVOO AND JOSEPH SMITH.—A gentleman of this town, of undoubted veracity, who has lately spent several weeks at Nauvoo and among the Mormons, informs us that the general impression abroad in regard to that place and people is very erroneous. During his residence there, he became quite familiar with their manners, principles, and habits, and says there is not a more industrious, moral, and well-ordered town in the country. Society is as much diversified there as it is here, the Mormons constituting about two-thirds of the population, while all religious sects are as freely tolerated as in any other part of the State. He was at the late trial and acquittal of Joseph

Smith, and says that the charges against him were of the most frivolous and unsubstantial nature. He is an agreeable man in conversation, is respected by those who know him, and is 'as much sinned against as sinning.' He only claims the privilege of exercising and enjoying his own religion,—a privilege which he and his followers cheerfully award to others. They invite immigrants to come among them, and receive those who design to enter into the Mormon community with great attention and kindness. Houses are prepared for their reception, to which they are conducted on their arrival by a committee appointed for that purpose, whose next business is to attend to their immediate wants and see them comfortably situated. Education is by no means neglected, proper schools and teachers being provided, and temperance reigns throughout. It has now about 15 to 18,000 inhabitants, and promises to become a place of extensive business, four or five steamboats stopping there every day. The gentleman remarked to us that he wished he could speak as well of his own native town as he could of Nauvoo. This is news to us, as no doubt it will be to many; but no one who knows him can doubt the integrity of our informant."

Thursday, 14th. I attended a second lecture on Socialism, by Mr. Finch; and after he got through, I made a few remarks, alluding to Sidney Rigdon and Alexander Campbell getting up a community at Kirtland, and of the big fish there eating up all the little fish. I said I did not believe the doctrine.

Mr. Finch replied a few minutes, and said—"I am the voice of one crying in the wilderness. I am the spiritual Prophet—Mr. Smith the temporal."

Elder John Taylor replied to the lecture at some length.

Friday, 15th. I put up a sign, "NAUVOO MANSION," in consequence of my house being constantly crowded with strangers and other persons wishing to see me, or had business in the city. I found myself unable to support so much company free of charge, which I have done from the foundation of the Church. My house has been a home and resting-place for thousands, and my family many times obliged to do without food, after having fed all they had to visitors; and I could have continued the same liberal course, had it not been for the cruel and untiring persecution of my relentless enemies. I have been reduced to the necessity of opening my mansion as a

hotel; have provided the best table and accommodations in the city; and the mansion, being large and convenient, renders travellers more comfortable than any other place on the Upper Mississippi. I have erected a large and commodious brick stable, and it is capable of accommodating seventy-five horses at one time, and storing the requisite amount of forage, and is unsurpassed by any similar establishment in the State.

There was an officer drill in Nauvoo. Rhoda Ann, daughter of Willard and Jennetta Richards, was born at fifteen minutes to three, p.m., in Nauvoo.

Saturday, 16th. General parade of the Nauvoo Legion near my farm. Went in company with my staff to the muster, was met by an escort, and arrived before the Legion about noon. I was received and saluted with military honours. The Legion was dismissed at about one, p.m., for two hours, and I rode home to dinner. I returned about twenty minutes after three, attended the review, and with my staff inspected the Legion; after which, I took my post and gave orders.

After the inspection, I made a speech to the Legion on their increasing prosperity, and requested the officers to increase the Legion in numbers.

I was highly gratified with the officers and soldiers, and I felt extremely well myself.

About sundown the Legion was dismissed. I rode home with my staff, highly delighted with the day's performance, and well paid for my services.

Sunday, 17th. I was at meeting; and while Elder Almon W. Babbitt was preaching, I took my post as Mayor outside the assembly to keep order and set an example to the other officers.

After preaching, I gave some instructions about order in the congregation, men among women, and women among men, horses in the assembly, and men and boys on the Stand who do not belong there, &c.

P. M. Mr. Blodgett, a Unitarian minister, preached. I was gratified with his sermon in general, but differed in opinion on some points, on which I freely expressed myself to his great satisfaction, viz., on persecution making the work spread, like rooting up a flower garden or kicking back the sun.

Monday, 18th. I received a letter from Governor Ford as follows:—

"Springfield, September 13, 1843.

Dear Sir,—In answer to your letter I have the honour to reply, that I will consider it my duty to prevent the invasion of this State, if in my power, by any persons elsewhere for any hostile purposes whatsoever.

From information in my possession, I am of opinion that there is but little danger of any such invasion. It is altogether more likely that some other mode of annoyance will be adopted. My enemies here, I think, are endeavouring to put something of the kind on foot.

I am, most respectfully,

Your obedient servant,

THOMAS FORD."

I attended a Council at my old house.

A Conference was held at Preston, Halifax County, Nova Scotia. 1 Elder, 1 Teacher, 1 Deacon, and 14 members were represented. Robert Dixon, President; J. Jarmen, Clerk.

David Greenleaf was elected Probate Judge for the county of Hancock, by a majority of 598 votes.

Tuesday, 19th. I directed brother Phelps to answer the letter recently received from the Governor, and to enclose a copy of the resolutions passed at the meeting of the mobocracy at Carthage; which he did.

Wrote a letter to J. B. Backenstos.

A portion of the Twelve were present at a general muster of the independent companies of Boston. Saw a sham battle, in which thirty-five brass cannon were discharged seven times. One party was commanded by the Governor of Mass., and the other by the officer next in rank.

Wednesday, 20th. Visited my farm, accompanied by my brother Hyrum.

The Neighbour has the following:—

"PORTER ROCKWELL.—A few short months ago, it was heralded through this State that Porter Rockwell was the individual who attempted to murder ex-Governor Boggs, of Missouri. It was confidently stated that Joseph Smith was accessory before the fact. The thing was swallowed as a precious morsel by the enemies of Mormonism. It was iterated and reiterated by the public journals, and the general expression of a certain class was that Mr. Smith ought to be hung; there was no doubt of his guilt; he was one of the most inhuman, diabolical, dangerous and malignant persons in the universe; and when a requisition was made for him by the Governor of Missouri, it was considered worse than 'arson' or 'treason' that he

should be acquitted by the legal authorities of this State, under Habeas Corpus; and afterwards, when Porter Rockwell was taken, it was exultingly stated that they had got the scoundrel, and that he would now receive the due merit of his crime. How stands the matter when it is investigated—investigated by a Missouri court? The following will show:—

"The last Independence Expositor says:—Orin Porter Rockwell, the Mormon confined in our county gaol, some time since, for the attempted assassination of ex-Governor Boggs, was indicted by our last grand jury for escaping from our county gaol some time since, and sent to Clay County for trial. Owing, however, to some informality in the proceedings, he was remanded to this county again for trial. There was not sufficient proof adduced against him to predicate an indictment for shooting ex-Governor Boggs, and the grand jury therefore did not indict him for that offence."—[St. Louis New Era.]

It appears, then, after all the bluster, the hue-and-cry about Mormon outrages, Mormon intrigue, 'blood,' 'arson,' and 'murder,' that 'there was not sufficient proof adduced against him to predicate an indictment for shooting ex-Governor Boggs, and the grand jury therefore did not indict him for that offence.' This speaks for itself: it needs no comment. We are glad, for the sake of suffering innocence, that Mr. Rockwell stands clear in the eyes of the law. Thus it seems that after exerting all their malice and hellish rage to implicate the innocent, they can find no proof against him. But yet he must be again incarcerated, without proof, for another hearing. This is Missouri justice. If he was guilty of breaking jail, why not try and punish him for that before that court? Where is the necessity of remanding him to another county for another hearing? It is evident that they wish to immolate him, and, by offering him as a sacrifice, glut their thirst for innocent blood."

I answered Governor Ford's letter received on the 18th.

Elder Brigham Young instructed Elder Addison Pratt to go and engage a passage for himself and Elders Noah Rogers, Knowlton F. Hanks, and B. F. Grouard, as missionaries to the Pacific Islands, although they had not one-tenth of the means on hand to pay their passage.

In the evening, Elders B. Young, H. C. Kimball, O. Pratt, W. Woodruff, G. A. Smith, and J. E. Page visited Mr. O. S. Fowler, the phrenologist, who ex-

amined their heads and gave their phrenological charts.

Thursday, 21st. Made affidavit with Willard Richards and William Clayton to Auditor of State v. Walter Bagbee.

About eleven, a.m., called with my brother Samuel H. to see about getting a copy of his blessing, and wished Doctor Richards much joy in his new daughter.

About noon, went on board the *Maid of Iowa*, with William Clayton, Clerk of the boat.

One, p.m., the thermometer stood at 100 deg. in the shade.

Friday, 22nd. The Twelve visited the Navy Yard and Harbour of Boston, the *Mississippi* steam-ship, the rope-walk, the Bunker-hill monument, the State-house, and the State's prison. In the evening they addressed the Saints in Boylston Hall.

Elder Addison Pratt, accompanied by Elder Philip B. Lewis, engaged a passage to the Society Islands at \$100 each for himself, Noah Rogers, Knowlton F. Hanks, and B. F. Grouard.

Saturday, 23rd. Elder Stephen Markham returned from Dixon, the trial of Reynolds and Wilson being postponed till May next.

Bishop George Miller returned from the Pinery. He reports the water in Black River so low that they could not get their raft into the Mississippi.

I had an interview with Elder Orson Spencer, from whom I borrowed \$75 for the Temple.

Sunday, 24th. I preached on the Stand about one hour on the 2nd chapter of Acts, designing to show the folly of common stock. In Nauvoo every one is steward over his own. After preaching, I called upon the brethren to draw stone for the Temple, and gave notice for a Special Conference for the 6th October next. Adjourned the meeting about one, p.m., on account of the prospect of rain. Judge McBride and a lawyer from Missouri were present at the meeting.

Monday, 25th. Wet day. At home. Held a conversation with the Missouri lawyer.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 24, 1860.

SEASONS OF INGATHERING.—About ten years ago there was a great ingathering of souls to the Church in the British Isles. Indeed, for the first fourteen years of the history of this Mission, there were constant and continuous ingatherings, and at certain periods the yearly additions of souls to the Church numbered thousands. Such a period as this were the years 1850 and '51. In fact, this ingathering season referred to embraced four or five years particularly, extending to the end of the fourteenth year of the Mission's age. This particular ingathering season was the most fruitful of any in the history of the work in the British Isles.

Doubtless many of our old Elders and Saints remember these times with thrills of grateful emotion and feelings of pleasure and satisfaction. How rich then were their hearts in faith, enthusiasm, and the spirit of salvation! and how effective the Lord made them in converting souls to the truth and adding numbers to the Latter-day Church! These were pentecostal times to the Saints, and we are assured that these times cannot be brought out on the page of memory without filling the souls of the old Elders and Saints with much emotion and varied feelings, nor without causing an intense longing for ingatherings to the Church again. But let us return and take up the thread of the history of the Mission in relation to the ingatherings of the Church.

From the time when the British Mission reached the age of fourteen years there came a decline in the increase of souls to the Church; and during the last seven or eight years comparatively few have been baptized and espoused the faith of the Saints.

Our readers are aware that we hold the doctrine of "Everything in its Season," and believe that it is a law both of nature and of nature's God, and that it is a primary, abiding, and universal law, not only of the physical economy, but also of the spiritual and religious economies. There is a proper season for everything, and a proper work for every season; and the seasons of the Divine work, and the developments and phases of the growth of the Latter-day Kingdom, and the seasons of this dispensation correspond with the growths, work, and seasons of nature. We make these passing remarks here upon the seasons of the work by way of reminding the Saints of these primary and established laws, that they may calculate and apply their meaning to the facts in the history of the Church and this Mission.

For the first fourteen years of the history of this Mission, there were extensive missionary operations, and much success in sowing the seed of the Gospel and gathering in the honest souls to the Church of Christ. The labourers in the Gospel field sowing the seed were many; the blessings and power of God that rested on their labours were great, and the springings up of the seed sown was fast, and the vegetations of the Gospel covered the work of the Divine Master in these lands. After that came other seasons and other works answering thereto. Close upon this period the Divine institution of polygamy was proclaimed as an established institution of the Church. Then may be said to have commenced a particular season to ripen the fruit, cultivate the wheat, pluck out the tares, gather home the harvest, and winter the residue of the Mission. Since that period comparatively little has been done towards a successful ingathering, and but few, compared with former years, have been added to the Church, while thousands have been gathered home, and many have found the trying but invigorating winter too severe for their sickly constitutions. It seems that it has not been a proper season of ingathering—that but little could be done, and scarcely any success obtained in such a case. Paul may plant, and Apollos may water, but it is God who giveth the increase. And he who appointed the seasons of physical nature appointed a season that was not an ingathering season to come in after this Mission had reached the fourteenth year of its age. This is shown by the actual history of the Mission, and supported by many facts that could be adduced. One of those facts which support this statement may be found in the gigantic efforts made in the publication and circulation of tracts. To us all this appears very plain, consistent, and satisfactory; but it is not our present purpose to dwell upon the meaning and causes thereof, or to enlarge upon the philosophy of the seasons, and the proper work of the seasons belonging to this dispensation.

In the foregoing we have referred to the work in the British Mission, and have not extended our remarks to the Scandinavian Mission. The former Mission is many years older than the latter one, and therefore they are not passing through the same stages of growth at the same time. For instance, while in the British Mission during the last seven or eight years there has been but little ingathering to the Church, in the Scandinavian Mission there has been constant and great increase of members. The Scandinavian Mission has passed through similar stages of growth to those of the British Mission; and the history of the work in England, Scotland, and Wales, or the history of the British Mission during the first ten years of its age, has been (touching its growth, and allowing for national differences,) also the history of the Scandinavian Mission, during the first ten years of its existence. It would not be strange if there should be a striking and continued analogy in the entire history and growth of the two Missions. There will very probably be found a great family likeness between them, both as regards their past growth, and future develop-

ments, and experience; and the history and developments of the one at any given stage of growth will correspond with that of the other at a similar stage of growth. Up to the present this has been the case; and thus, during the first ten years of the existence of each of these Missions, we see seasons of sowing of the Gospel seed, breaking up of the Gospel field, and the springing up of Gospel vegetation and Saintly plants.

We can imagine some observant reader to interrupt us at this point with the following remarks and queries:—"If the history and growth of the two Missions in question correspond and show a near and striking family likeness, excepting of course the modifications and variations caused by national differences and relative advantages and disadvantages of country, then the Scandinavian Mission is now entering into and about to pass through the same stage of growth that the British Mission did at the same age. If such should be the case, then, during the next four years, there will be an immense ingathering season for that Mission—a great increase of the Church in Scandinavia. Do you mean to prophesy that such will be the case, and that in this stage the growth and experience of the two Missions will correspond?"

Now, being, we hope, Saints, and in possession of "the testimony of Jesus," which is said to be "the spirit of prophecy," and believing in the Latter-day Work, which is essentially a prophetic one, we certainly do not despise prophesying, but have rather strong tendencies and love towards the prophetic spirit. But we do not intend to startle any of our unbelieving or over-cautious brethren by prophecies, and we would refrain from offending those who may be destitute of the spirit of the latter-day prophetic work which Joseph and Brigham, the Prophets and Seers, represent. We have simply called the attention of our readers to facts, and consistent stages of growth, and what has been the history of the two Missions. We think this sufficiently significant, and our readers may fill in the prophecies according to their faith, providing they do it consistently with the history and facts already particularized.

Let us now take up the future of the British Mission in relation to seasons of ingathering. But, not to tire our readers, nor to write a too lengthy Editorial for this Number, we will here break off the thread of our subject, and take up the future of the work in the British Mission in our next. Before closing, however, we will add a few anticipatory remarks.

We believe—aye, we are firmly and certainly satisfied that one of the great principal branches of the future work in the British Mission will be missionary operations, one of the chief reigning seasons an ingathering season, and some of the most prominent growths and developments an increase of souls to the Church, the growths of new branches, and the putting forth of fresh foliage by old branches.

CORRESPONDENCE.

SCOTLAND.

Glasgow, March 5, 1860.

President Calkin.

Dear Brother,—Having been about six months in the north, I feel desirous to give you an account of the position and prospects of the Scottish Pastorate.

This is quite an extensive field of

labour: we number about one thousand two hundred and thirty members. In some districts they are much scattered, causing much travelling for the Elders visiting them. Many of our members are engaged in mining, and frequently suffer from the strikes, and look onto in mining districts, which renders our financial affairs very fluctuating.

I am very happy to report that a good spirit is manifested in the Branches generally; and a desire to do right and live their religion is evident from the attention of the Saints to their meetings and the good feeling and spirit enjoyed by them.

We have been favoured with visits from Elders Ross and Budge, who expressed themselves satisfied with the good spirit enjoyed by the Saints. During the last visit of Elder Budge I had reports given from every Conference, district, and Branch, so that he might have an exact understanding of the whole Pastorate.

Elder William Gibson, missionary from Utah, has been travelling through the Pastorate. He also felt pleased with the condition of the Saints, and the prospects for good before us. There are several who had been in the Church some years, but who had lost heart and fallen back. Many had been acquainted with Elder Gibson before he left Scotland. He has visited and preached to them. It revived old times, and many desire to return. They know "Mormonism" is true, but have lacked faith in God to live it.

Whenever the Saints have been in good employ, they have testified by their works their desire for the establishment and advancement of the Church. The spirit for emigration is strong; but the circumstances of the Saints have prevented them from doing what they would have done, had their employment been more regular. From my first arrival here, Elders McComie and Fox have rendered me all the assistance in their power to get acquainted with the circumstances and position of the Saints, as also to carry out the instructions of the Presidency. I have enjoyed my labours with them much. Elder Charles Turner, whom you sent to preside over Dundee Conference, is progressing very favourably. The Travelling Elders are labouring faithfully for the interest of the work, and enjoy the confidence of the Saints.

Our prospects for the future are good. Last year there were baptized one hundred and twenty-seven members; but this year we hope to be more prosperous. I think, if we had three good Travelling Elders in the Glasgow Conference, and two in the Edinburgh Conference, their attention might be given to the preaching of the Gospel to the world, without

neglecting the Saints. It is true there has been much preaching to the people in Scotland for the last eighteen years, and many faithful testimonies have been given; but still I believe there are times and seasons when God gathers his Israel into the fold; and my impression has been that this year would be one in which he would favour his people. Our numbers will be decreased by the emigration of some faithful families who have been "labourers for Zion." I shall be happy to have the ranks filled up with like faithful members.

I am sorry to report that there is much distress among some engaged in mining, through the "strike and lock-out" that exists at present in some districts, which I hope will be speedily terminated. It is sometimes a source of wonderment why this people emigrate; but I confess I should wonder more why they did not, if they had the means; for there is but poor inducement for those who love truth and wish to keep the commandments of God to stay, especially if they are of the labouring classes.

I am getting acquainted with the country and with the Saints, as also used to the climate, and expect to have much joy in my labours in Scotland. It is indeed a lovely field of labour, full of interesting monuments of the past, and splendid scenery—so grand and sublime that it fills the studier and admirer of nature with the liveliest emotions of admiration and love towards Him who is the mighty Creator. There are also cities renowned for learning and commerce. O that the people would be wise, and receive the Gospel, and obey the commandments of God, and progress as rapidly in the science of theology and the knowledge of God as they do in the arts and sciences! May the day speedily come when the knowledge of God shall cover the earth, and man, released from the strong bonds of darkness, superstition, and ignorance, that hangs like a dreadful pall over him, be free, and enjoy the true liberty of the Gospel!

Elder Gibson and the brethren desire to join me in love to yourself and all in the Office, with prayers that God our Father may bless you and the Mission over which you preside.

I remain yours very faithfully in the Everlasting Covenant,

GEORGE TEASDALE.

AMERICAN ANTIQUITIES, CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 175.)

(From Adair's "History of the American Indians," published in London in 1775.)

"All the various nations of Indians seem to be of one descent. They call a buffalo, in their various dialects, by one and the same name, 'Yanasa.' And there is a strong similarity of religious rites and of civil and martial customs among all the various American nations of Indians we have any knowledge of on the extensive continent, as will soon be shown. Their language is copious and very expressive, for their narrow orbit of ideas, and full of rhetorical tropes and figures, like the orientalists. . . . From the most exact observations I could make in the long time I traded among the Indian Americans, I was forced to believe them lineally descended from the Israelites, either while they were a maritime power or soon after the general captivity: the latter, however, is the most probable. This descent I shall endeavour to prove from their religious rites, civil and martial customs, their marriages, funeral ceremonies, manners, language, traditions, and a variety of particulars. . . . As the Israelites were divided into tribes, and had chiefs over them, so the Indians divide themselves. Each tribe forms a little community within the nation; and as the nation hath its particular symbol, so hath each tribe the badge from which it is denominated. The sachem of each tribe is a necessary party in conveyances and treaties, to which he affixes the mark of his tribe, as a corporation with us doth their public seal. If we go from nation to nation among them, we shall not find one who doth not lineally distinguish himself by his respective family. . . . Every town has a state-house, or synedrim, as the Jewish sanhedrim, where, almost every night, the head men convene about public business. . . . These Indian Americans pay their religious devoir to *Loah-Ishtohoollo-Aba*, 'the great, beneficent, supreme, holy spirit of fire,' who resides (as they think) above the clouds, and on earth also with unpolled people. He is with them the sole author of warmth, light, and of all animal and vegetable life. They do not pay the least perceivable adoration to any images, or to dead persons, neither to the celestial luminaries, nor evil spirits, nor any created being whatsoever. . . . Agreeable to the theocracy or Divine government of Israel, the Indians think the

Deity to be the immediate Head of their state. . . . They flatter themselves with the name *hottuk oretoopak*, 'the beloved people,' because their supposed ancestors, as they affirm, were under the immediate government of the Deity, who was present with them in a very particular manner, and directed them by prophets, while the rest of the world were aliens and outlaws to the covenant. . . . When any of their relations die . . . [they believe in their] return at some certain time to re-possess their beloved tract of land and enjoy their terrestrial paradise. As they believe in God, so they believe that there is a class of higher beings than men, and a future state and existence. . . . The Indian language and dialects appear to have the very idiom and genius of the Hebrew. Their words and sentences are expressive, concise, emphatical, sonorous, and bold, and often, both in letters and signification, synonymous with the Hebrew language. . . . The Indian nouns have neither cases nor declensions: they are invariably the same through both numbers, after the Hebrew manner. In their verbs, they likewise sometimes use the preterperfect instead of the present tense of the indicative mood. . . . Like the Hebrews, they have no comparative or superlative degree: they express a preference by the opposite extremes. . . . There is not, perhaps, any one language or speech, except the Hebrew and the Indian American, which has not a great many prepositions. The Indians, like the Hebrews, have none in separate and express words. . . . The Indians, for want of a sufficient number of radical words, are forced to apply the same noun and verb to signify many things of a various nature. . . . The Jewish rabbins tell us that the Hebrew language contains only a few more than a thousand primitive words, of which their whole language is formed; so that the same word very often denotes various, though not contrary things; but there is one radical meaning, which will agree to every sense that word is used in. . . . The Hebrew nouns are either derived from verbs, or both of them are one and the same. . . . The Indian method of expression exactly agrees with that Hebrew mode of speech. . . . According to the usage of the Hebrews, they always place the accusative case also before the verb. . . . The Hebrew and Indian words which express

delineating, writing, deciphering, marking, and painting convey the same literal meaning in both languages. . . . The Indians, according to the usage of the Hebrews, always prefix the substantive to the adjective. . . . They use many plain religious emblems of the Divine names, YOHAWAH, YAH, AND ALE; and these are the roots of a prodigious number of words through their various dialects. . . . In conformity to, or after the manner of the Jews, the Indian Americans have their prophets, high priests, and others of a religious order. As the Jews had a *sanctum sanctorum*, or most holy place, so have all the Indian nations. . . . The Indian tradition says that their forefathers were possessed of an extraordinary divine spirit, by which they foretold things future, and controlled the common course of nature; and this they transmitted to their offspring, provided they obeyed the sacred laws annexed to it. . . . As the prophets of the Hebrews had oracular answers, so the Indian magi (who are to invoke Yo Hn WAh and mediate with the supreme holy fire, that he may give seasonable rains,) have a transparent stone of supposed great power in assisting to bring down the rain. . . . The Hebrews offered *daily sacrifice*. . . . The Indians have a similar religious service. . . . The Indians have among them the resemblance of the Jewish *sin-offering* and *trespass-offering*. . . . The Indians observe another religious custom of the Hebrews in making a *peace-offering*. . . . They always celebrate the annual expiation of sins in their religious temples. The red Hebrews imagine their temples to have such a typical holiness, more than any other place, that if they offered up the Annual Sacrifice elsewhere, it would not atone for the people. . . . The Hebrews had various *ablutions* and *anointings*, according to the Mosaic ritual, and all the Indian nations constantly observe similar customs from religious motives. . . . In the coldest weather, and when the ground is covered with snow, against their bodily ease and pleasure, men and children turn out of their warm houses or stoves, reeking with sweat, singing their usual sacred notes, Yo, Yo, &c., at the dawn of day, adoring Yo Hn WAh, at the glad some sight of the morn; and thus they skip along, echoing praises, till they get to the river, when they instantaneously plunge into it. . . . This law of purity (bathing in water) was essential to the Jews, and the Indians to this day would exclude the men from religious communion who neglected to observe it. . . . 'Tis well known that oil was applied by the Jews to the most sacred as well as common uses: their kings, prophets, and priests, at their inauguration and con-

secration, were *anointed with oil*. . . . The Indian priests and prophets are initiated by unction. . . . The Indians have customs consonant to the Mosaic laws of *uncleanness*. They oblige their women, in their *lunar retreats*, to build small huts at as considerable a distance from their dwelling-houses as they imagine may be out of the enemies' reach, where, during the space of that period, they are obliged to stay at the risk of their lives. . . . The non-observance of this separation, a breach of the marriage-law, and murder, they esteem the most capital crimes. When the time of the women's separation is ended, they always purify themselves in deep running water, return home, dress, and anoint themselves. . . . Correspondent to the Mosaic law of women's purification after *travail*, the Indian women absent themselves from their husbands and all public company for a considerable time. . . . At the stated period, the Indian women's impurity is finished by ablution, and they are again admitted to social and holy privileges. By the Levitical law, the people who had *running issues* or *sores* were deemed unclean, and strictly ordered apart from the rest, for fear of polluting them; for everything they touched became unclean. The Indians, in as strict a manner, observe the very same law. . . . The Israelites became unclean only by *touching their dead*, for the space of seven days; and the high priest was prohibited to come near the dead. 'Tis much the same with the Indians to this day. . . . Like the Jews, the greatest part of the Southern Indians *abstain* from most things that are in themselves, or in the general apprehension of mankind, loathsome, or *unclean*. . . . They reckon all birds of prey and birds of night to be unclean and unlawful to be eaten. . . . None of them will eat of any animal whatsoever, if they either know or suspect that it died of itself. . . . They reckon all those animals to be unclean that are either carnivorous or live on nasty food, as hogs, wolves, panthers, foxes, cats, mice, rats. . . . The Indians, through a strong principle of religion, abstain in the strictest manner from eating the *blood* of any animal. . . . The Indian *marriages*, *divorces*, and *punishments of adultery* still retain a strong likeness to the Jewish laws and customs in these points. The Hebrews had *sponsalia de presenti* and *sponsalia de futuro*: a considerable time generally intervened between their contract and marriage; and their nuptial ceremonies were celebrated in the night. The Indians observe the same customs to this day. . . . Many other of the Indian *punishments* resemble those of the Jews. . . . The Indians strictly adhere more than the rest of mankind to that positive, unre-

pealed law of Moses, 'He who sheddeth man's blood, by man shall his blood be shed.' There never was any set of people who pursued the Mosiac law of retaliation with such a fixed eagerness as these Americans. They forgive all crimes at the Annual Atonement of sins, except murder, which is always punished with death. The Indian Americans are more eager to revenge blood than any other people on the whole face of the earth. The Israelites had cities of refuge, or places of safety, for those who killed a person unawares and without design. According to the same particular divine law of mercy, each of these Indian nations have either a house or town of refuge, which is a sure asylum to protect a manslayer, or the unfortunate captive, if they can once enter

into it. . . . Before the Indians go to war, they have many preparatory ceremonies of purification and fasting, like what is recorded of the Israelites. The Indian ark is deemed so sacred and dangerous to be touched, either by their own sanctified warriors or the spoiling enemy, that they durst not touch it upon any account. The warriors consider themselves as devoted to God, apart from the rest of the people, while they are at war accompanying the sacred ark with the supposed holy things it contains. When they return home victorious over the enemy, they sing the triumphal song to Yo-Hz Wan, ascribing the victory to him, according to a religious custom of the Israelites, who were commanded always to attribute their success in war to Jehovah, and not to their swords and arrows.

(To be continued.)

REFLECTIONS ON THE DEATH OF A WIFE.

BY ELDER JAMES GALLACHER.

The change has come, and with it all its train
Of sad reflections. Melancholy thought
Fervades my soul; and lets me feel the pain
And anguish of my present earthly lot.
The hour has come; the "silver cord is loosed,"
And Death presents itself before my eyes.
That spirit, once so noble, now is bruised;
The object of my love now stiffened lies.
Thou hideous monster, Death! what hast thou done?
My chiefest joy is torn from my embrace!
Hast thou accomplished thy design, and won
New laurels to adorn thy horrid face?
My wife, my love, why didst thou steal away,
Unseen by me, to sleep the sleep of death?
Was I unkind, or did I hard words say,
To sink thee, death, November's chilling breath?
Ah, no! Thou knowest that I have loved thee well—
Yes, almost worshipped thy virtuous soul!
No mortal scribe could tell, no tongue could tell
To what extent I loved thee, on the whole.
I look upon thee lifeless form of thine;
Its stillness makes the house and all things dead.
Could these lips move and speak, and yet be mine,
I'd strive to put in practice what they said.
But no, 'tis conscience. These lips are sealed;
And eyes, and ears, and all thy senses gone.
Now I must trust alone in what's revealed
To bring thee back, and get thee in my own.
Thou art away now, mingling with thy friends,
To talk to them of things as earth, and bear
The joyful news of life that never ends.
That they may also in that glory share.
Faithful, devoted wife! how calm and still!
As if indeed thy weary soul were still.
Ah, yes! it seems to be our Father's will
That thou shouldst leave thy little ones and me.
Come, children, come, witness the veiled form
Of her who gave you birth, now laid so stern.
The well-forth they cannot not feel the thorn
That makes me sigh so heavily and tears my breast.
Ten changing years have passed since first we met:
We've lived and loved, and loved and lived, and
Life's struggles through, and had no need to fret,
But make a heaven in our lowly cot.

We've walked together in the clear moonlight;
We've stolen to ourselves a secret kiss;
We've talked together in the dark midnight,
And dreamed of happiness and future bliss;
We've sat so fondly in each other's arms,
That cares and troubles disappeared to view;
We thought of wedlock, with its many charms,
And sacred pledges given to be so true.
That angels might have scolded and blessed us there,
Portraying all the scenes of future life.
But no: 'twas wisely hid—reserved with care,
Till we disclosed them all as man and wife.
These sacred spots of earth shall ever leave
Impressions on my heart while life shall last.
Murmuring rivulets will make me cleave
To early love, and joys and sweets now past.
O Memory! thou canst keenly play thy part,
And keep those living images before my eye,
Eating my vitals, spirit, and my heart,
Till I could almost long and wish to die!
Can these days not return, that I could spend
And realize a life's such holy love?
Man cannot make the circumstances bend,
Or I would bring thee back, e'en from above.
Tis better far 'tis thus, though thou hast left
Five lovely children now to sit and mourn.
A husband kind, and happy home bereft
Of queenly virtue, which must home adorn.
And I must say adieu, and wonder when
Those hands again shall comb and brush my hair.
Death must give up her dead, and hell, and then
Return to me in beauty, fresh and fair.
Farewell, then, love! One look, and then 'tis over—
A last fond look, till time and space shall bring
Another change, beyond that distant shore,
Where sorrows, death, and hell can have no sting.
Roll on, roll on, ye wheels of time, and speed
That day when we shall be reunited, now laid
Hail, resurrection! friends, relations, freed
From Satan's power, his glory, and his beast!
Pour down thy Spirit, Lord, that I may know
To act and feel aright, and see thy will.
Preserve my peace and virtue still! I go
From this dark world, another place to fill.

PASSING EVENTS.

GENERAL.—Great irritation prevails in Bologna: the priests are threatened by the people, and the fortification of the place is being actively continued. The Roman army has been increased to 20,000 men, but desertions are numerous throughout Resario and the Marches. Great agitation is felt in Naples, owing to a reported conspiracy against the Government: six or seven hundred gentlemen of the city have fled, fearing to be arrested: many persons of the most noble families of Naples have been sent to the prefecture, and detained: Naples is full of soldiers, who march about the streets in strong companies: a reign of terror prevails. The fermentation continues very great in Sicily: pigeons are let fly decorated with the Italian national colours; fireworks are discharged, and cries raised of "Vive l'Italie!" at Palermo the prisons are overflowing with the persons arrested. A notice issued by the Board of Health at Lisbon declares the port of Tetuan to be considered infected with cholera morbus, and all other Mediterranean ports of Morocco suspected of that disease.

VARIETIES.

EXTRAORDINARY CAVE IN SOUTH AMERICA.—"There is a cave near Albuquerque on the Paraguay, called the Grotto Inferno. Descending cautiously upon hands and feet, we reached the margin of a lake, and found ourselves in a magnificent irregularly-shaped hall, embracing an area of about two thousand feet. Its roof, varying from twenty to forty feet in height, rested on columns, symmetrical and grand, as if designed and placed there by accomplished architects and skilful workmen. Between the columns were stalagmites, rising in the form of pillars, four, five, and six feet in height, standing at regular distances, like sentinels suddenly transformed into stone. The stalactite depositions were of the most beautiful and fantastic forms; and as the crystallized surfaces of sides, roof, and pillars reflected the blue lights and torches of our men, they glittered and shone with all the brilliancy and varied hues of gems. What ages must have elapsed while the great work had been going on for the meeting, drop by drop, of ascending and descending points, until those stupendous columns were formed!"—*Captain Page.*

KNOWLEDGE.—There are principles in human nature which render the progress of our race a matter of certainty. There is, for instance, in man, a natural desire for knowledge—for knowledge without bounds. This desire for knowledge increases in strength the more it is gratified. It grows with what it feeds on. This insatiable desire for knowledge impels men to all kinds of experiments, and these experiments lead continually to new discoveries—to perpetual progress in every department of science. Again: man's power to acquire knowledge, as well as his desire for knowledge, increases with his efforts to acquire it. The mind, like the body, is strengthened by exercise. The understanding, the judgment, the imagination, and the memory are all invigorated by use, and better fitted for penetrating the secrets of nature, and unravelling the mysteries of the universe. Then every discovery prepares the way for further discoveries, and makes further discoveries more easy. Again: knowledge, like light, is pleasant; while ignorance, like darkness, is disagreeable; and the pleasures of knowledge, which, unlike so many other pleasures, never cloy, will lure man onward in search of knowledge, and render him more sure the progress of our race. Then knowledge is infinitely useful. Knowledge is power. It gives man dominion over the universe. Knowledge is wealth. It not only discovers the treasures of the earth and the sea, but reveals to him the use of things, and enables him to turn them to his advantage. It turns all nature into wealth. Knowledge tends to improve man's character, and to better his condition in every respect. And the more clearly man sees this, the more eager will he become to make continual progress in knowledge. All sciences are intimately related and mutually dependent on each other, so that a man cannot properly understand one, without a knowledge of several others. A knowledge of history requires a knowledge of geography, and a knowledge of geography a knowledge of meteorology and astronomy. A knowledge of medicine requires a knowledge of physiology and chemistry, astronomy requires a knowledge of mathematics and geometry. Thus one study necessitates another; and the more a man learns, the more it is necessary for him to learn. Hence, when man has once given himself to the pursuit of science, he is compelled evermore to advance; and the farther he advances, the farther he desires to advance.—*Barker.*